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The Mother.

BY MAURICE FRANCIS EGAN.

The mother sat among a throng
Of stately men and women fair,
And near her rang a voice in song
That all the world had called most rare,—
"Kennst du das Land?" the voice cried out,
In Goethe's Mignon's piteous doubt.

Riches had come,—this mother knew
The sound of adulation's speech;
All things were easy; servants flew
To hand the book within her reach;
Her life was full of luxuries,
And yet a vague pain dwelt with these.

Her guests had marvelled at her *fêtes*,—
"So bright, so gay!—how happy she!"
Her riches rapid came, though late,—
Ah, soft she sighs, as tenderly
"Know'st thou the land?" the song demands—
She feels the touch of little hands.

Ah, yes! ah, yes! she knew the lands
Of poverty and work all day,
But there the touch of little hands
Smoothed all the cares of life away,—
The sweet voice stops,—ah, she would give
All for the touch that does not live!

—Ave Maria.

Matter and Mind.

BY REV. S. FITTE, C. S. C.

III.

(CONCLUSION.)

It remains to show that purely intellectual thought, though requiring an image to be excited to activity and developed, is of itself essentially distinct and different from any image whatever, having a nature incompatible with any corporeal organ. In a word, the image has an organ, the intellect has none.

It is sometimes assumed that independence of thought with regard to an organism can be proved by referring to the simplicity of every act of intelligence. A corporeal organ, being extended, is composed of parts. But the intellectual thought is an act essentially simple. Therefore there is an incompatibility between organism and thought. It seems to me that this argument is not very strong. For every active being, every force is one and simple in itself, and produces simple acts, if considered in their origin alone. By simplicity is here meant that unity of emanation which characterizes the proper operation of an active power, inasmuch as this power exerts itself. "I maintain," says Leibnitz, "that all substances, whether material or immaterial, cannot be conceived in their very essence without activity, as activity is a property essential to substance in general."* "Every being in act," says St. Thomas, "is made to exercise an action, to produce something that must also exist actually."† But as every being is simply one, so, too, there is unity, simplicity, harmony in the operation of every being. The material substances of the lower grade do possess this character; therefore the unity, simplicity and harmony of thought do not suffice to prove to demonstration that man thinks without a corporeal organ.

But they insist on saying: whatever may be the unity or simplicity which is supposed to be the basis of the operation of a material body, still there is naturally a radical difference between a purely molecular activity and thought itself. Now this molecular activity resides in the human body. Therefore there is a real incompatibility between body and thought, or, in

* The Human Understanding.

† C. Gent., II., VI.

other words, the intellectual act has no organ. We answer: there is also by nature a radical difference between the molecular activity and sensation or imagination: yet it would be wrong to infer that man feels or imagines without a material organ, as we have shown before. Lastly, it would be rash, in our opinion, to rest upon the fact that the human body is unceasingly renewed in its molecules, to prove thereby that thought, being permanent in the memory, cannot be reconciled with a corporeal organ.

Indeed, the sensible memory, or association of images, is not independent of an organism, although it presupposes a real permanence which contrasts also with the continual renovation of matter in the organs. Furthermore, the bodily deformities and the various forms of structure continue to appear in the organism, notwithstanding that incessant circulation of molecules. Scars are never effaced, although the matter is modified. Therefore the permanence of thought does not prove beyond doubt that it is really independent of the body, since the body itself preserves permanent characters in a changeable matter.

In our opinion, all arguments of that kind might at most show that the human soul is not material; but for materialists they would not in the least prove that it is really a spirit. Such being the case, how are we to establish that "there is no organ of thought?" A page written by Leibnitz will, perhaps, throw some light upon the subject:

"The senses, though necessary for all our actual knowledge, do not suffice to give us all in the domain of the intellect, because the senses only furnish us with facts and examples; which are but particular and individual truths. Now all the examples or instances which confirm a general truth, however great their number may be, cannot demonstrate the universal necessity of the same truth, for it does not follow that what has taken place must necessarily happen at all times and in all places. Whence it appears that such necessary truths as are found in pure mathematics, especially in geometry and algebra, must have principles the certainty of which does not depend upon examples, and consequently upon the testimony of the senses, although without the help of our senses we would never have come to think of them. This is a point which ought always to be borne in mind, and which Euclid understood so well that he often demonstrates by reasoning what is materially illustrated by experience, and expressed by sensible images. This essential distinction appears everywhere in logic, as well as in metaphysics and ethics, one of which helps to form theology and the other is the basis of jurisprudence. This is also what marks the difference between human science and instinctive knowledge. Animals, in fact, have but experimental notions and conform themselves to examples only, for they never arrive at formulating necessary propositions, in so far as we can judge them; whereas men are able to build up scientific demonstrations. This

is likewise the reason why the faculty animals possess to reach 'sequences of ideas' is something entirely different from, and inferior to, intelligence, which is man's characteristic. The apparent judgments formed by animals resemble those of the so-called 'empiricists,' who pretend that what has sometimes occurred will always repeat itself in similar cases, without being able to judge if the same reasons subsist. Hence it is so easy for men to catch animals, and so common for quacks to make blunders."

Thus, what properly characterizes human thought is the universality and necessity of its object. These characters, impressed upon the first principles of reason, mark also the simplest notions of the intellect, such as that of being and essence. The intellect conceives being as possibly realizable throughout nature, so that everything actually existing necessarily partakes of that notion. Again, it conceives the nature of every being, that of man, for instance, as an absolute essence that may be realized in every individual possessing the essential characters of the definition, so much so that this nature cannot but be realized in any individual that contains these essentials. What is necessary being universally necessary, it may be said in one word that the property of intellectual objects or ideas is to be universal. But this universality requires that the intellect should be immaterial. This is what we have to demonstrate if we wish to show that a corporeal organ, being material, cannot possess the power proper to the intellect alone; in other words, that thought has no organ. If we consider the most conspicuous property of all matter actually existing, namely, extension, is it not certain that this property cannot be reconciled with a universal representation which would be supposed to have been produced by a material organ? Indeed, all that is extended must of necessity be individually determined. Every line, every surface, every volume is limited by some special points and known by some peculiar features without which it would not be what it is. An extended organ is, then, marked with a precise individuality which leaves no room for anything universal. In such an organ there may exist as a secondary quality a force endowed with unity, whether it be a physical or sensitive power, because an active unity may well rule over an extension of matter without ceasing to be one or active: in this case everything is individualized, which belongs to the power and to its acts or operations. But no extended organ can possibly bear a universal thought, else that which is in an individual state should at the same time be universal, which involves a contradiction in terms.

I know, however, that this demonstration will

not hold good with some philosophers who do admit extension as something real, but see in every substance, even material, nothing but unity and indivisibility, because according to them extension is but an apparent form with which metaphysics has not to deal. Still, I argue with those who at all events believe that matter is something real. Now, if they understand by matter a mere passivity, a capability of receiving impressions, or rather a simple potentiality, a capability of being first possible before being actually realized, I would not deny that such a matter be compatible with the universality of thought. The human soul itself, in its very spirituality, has something potential, being in more than one respect passive towards the objective truth; indeed, the human mind receives truth, but does not make it. But if by matter is understood that of which a thing is made, and by *materia prima* a primitive reality common to all material bodies, which this or that specific principle is able to actualize and change into a determined substance, I maintain that from such a material there cannot proceed a power capable of producing any universal form such as the intellectual thought.

In fact, a natural power naturally takes its origin from the essential principles which constitute its substance. But neither the primitive matter, in the sense in which it has just been defined, nor the specific principle which actualizes it, can give rise to a power susceptible of a universal form. Matter, in its vague, indetermined generality, cannot of itself be a principle of existence since it is but a passive capability which is able to be actualized only when put in contact with an active force or principle of action. In its sterile generality it cannot produce anything, since being but a vague potentiality it is absolutely incapable of existing actually. If, then, matter contributes in any way to bring forth a cognoscive power, this cannot be effected except on the condition that this matter in man is determined by an active principle which "informs" it and thereby gives it an action. It is, then, by this determination and this formative principle that matter becomes what the Scholastics used to call "the material cause" of the intellect. Consequently, this formative principle which causes matter to exist actually is also the very force that enables man to get an idea of the universal.

On the other hand, the same formative principle, after actuating matter, is supposed to make together with it but one actual being, called by the Schools *ens simpliciter unum*. In the compound thus formed, it has no existence alone

and of itself, for in that condition it is not individualized by its own energy; and its being, though essentially active, has been communicated to and is now shared by matter itself. Hence it is by virtue of that communication that this principle, or "substantial form," actually "forms" one only individual with the portion of matter it has assumed. If, indeed, it had existed before, or existed apart by an individuality of its own and independently of any condition, it would have been, or now be, a complete substance having no need of another to be completed. Such being the case, its union with matter would become merely "accidental," and therefore the meeting of these two realities, matter and form, or, in modern style, molecules and force, could not possibly effect a being *simpliciter unum*.

These are the consequences that follow from the foregoing premises—a power which results from an active soul and a formless matter cannot come from a soul existing as complete individual and having within itself the reason of its existence. But it is the individual alone which is able to produce that power, because only individuals exist in act. Therefore the portion of actual being possessed by the same power is derived from the compound individual formed of matter and soul. Moreover, in such a power both receptivity and activity necessarily flow from that portion of being; therefore they must have both the character proper to all individuals composed of matter and soul. In other words, the form impressed on that material passiveness, as well as the form produced by the specific activity, must of necessity be individualized in matter, and cannot by any means exist as universal forms exempt from material conditions since they are both determined by matter itself. But we have seen before that the intellectual thought is a universal form; therefore it must finally proceed from a power absolutely independent of matter in all its essential operations. Hence we have the right to conclude that thought, not being dependent upon any material organ, comes from a purely immaterial soul.

As it is but fair to give everyone his own, and first of all to do justice to the great masters of metaphysics, we must confess that this demonstration has chiefly been inspired by the Angelic Doctor: "It is impossible," says he, "that an intellectual substance may possess any matter whatever. In fact, every operation must be according to the manner in which its substance works. But to understand is an operation thoroughly intellectual; this, indeed, appears from its object, since it is from the object itself

that an act receives its specific nature. What is understood cannot possibly be so, but in so far as it is separated from matter, because the forms in matter are purely individual, and the intellect cannot take hold of them as such. It follows, then, that the substance of the intellect must be entirely immaterial.* "It is also manifest," the holy Doctor continues, "that all that is received anywhere is therein received according to the mode of the recipient. But everything is known in the manner in which its form exists in the knowing subject. Now the intellectual soul knows everything in its absolute nature—as, for instance, a stone is understood by the intellect in its formal or absolute idea. Therefore the human soul is an absolute form, nor can it be made up of matter and form. Were it composed of form and matter, the forms of material things would be received individually, and thus the soul would know but what is particular, as is the case with the sensitive powers which receive the forms of objects in a corporeal organ. Matter, indeed, is for all forms a principle of individuation. There remains, then, for us to affirm that the intellectual soul, as every intellectual substance, by the fact that it knows all forms absolutely, cannot be composed of matter and form."† This means, in other words, that the soul in man thinks without any material organ, because if thought had an organ of the kind it could never have the character of universality.

Let us briefly sum up the main ideas which have been successively developed. It is not enough to assert that the soul and the body in man act as two forces simply harmonized, or even tied one to the other to perform mutual and parallel operations. If we remain within the sphere of intellectual faculties only, we must affirm and believe: (1) That the human organism, substantially informed by a soul at the same time vegetative, sentient and intellective, is a true agent, which through its "informing" soul performs all the operations of the sensitive order namely: sensation, imagination, sensible appreciation and memory—not by means of physical or chemical forces, but by powers of a superior order. (2) That these inferior operations of knowledge are necessary, at least in this life, to prepare and dispose the material upon which the intellect shall work by reflection and abstraction, so that the imagination, through sensible images, gives a solid foundation upon which all the acts of pure intelligence naturally rest. (3) That every intellectual

thought, or operation, is of itself wanting in corporeal organ, because its universal form or character, which constitutes its essence, cannot be reconciled with the limited, particular and individual properties of things material.

This doctrine, if we mistake not, gives the most satisfactory account of the close relations existing between the human body and intellectual act, between the organs and thought, between matter and mind. Wherefore we do not hesitate to propose it to modern scientists as the simplest solution of a riddle which puzzles alike physiology and rational psychology.

University Training.*

When men erect buildings and establish institutions the public has a right to know for what they are to be used. The widespread notice given the ceremony of to-day, and the earnestness of all connected with the work, show the deep interest taken by the public in this Catholic University; nor without cause, for within this building principles are to be taught and minds formed in whose future American society is deeply interested. Knowledge and doctrine will therefore be the objective work of this institution.

The quest for knowledge began with the human race, and the progress of arts and science is written on every page of history. The acquisitions of primeval man were carried into the ark, and afterwards gave direction to the daring that would build a tower whose ruins are the wonder of modern archæologists. In the hieroglyphics of Egypt is written the advance of science, and in the ruins of Thebes and Babylon the strength of thought.

In the schools of Athens was found the polish of Greece, and in the wisdom of Cato the strength of Rome. Saul drank in knowledge in the schools of the prophets, whilst the poetry of David and the eloquence of Isaias teach us that others than Homer and Demosthenes were masters of speech. Solomon was taught of God, while Moses was instructed in all the knowledge of Egypt. The eloquence of Paul and the polish of John bespeak the literary culture of the Jew, while Jerusalem, with its temple of unparalleled beauty, tells the limit art and science had reached. Knowledge made Babylon strong, Greece cultured and Rome mistress of the world.

Civilization is limited only by education. The civilization of this nineteenth century is but the accumulated results of the world's history. The serpent tempted Eve with the offer of knowl-

* Sum. Th., I., 1, 2.

† Sum. Th., I., 75, 5.

* From the masterly discourse delivered by the Rt. Rev. R. Gilmour, D. D., Bishop of Cleveland, on the occasion of the Dedication of the new Catholic University at Washington, Wednesday, Nov. 13.

edge, and the limit was: "Ye shall be as gods, knowing good and evil."

God is the power in law, and law is the guide of morals, and morals are the strength of society. Hence religion must support the State and teach the citizen obedience to legitimate authority. "Thou shalt not kill," "thou shalt not steal," "thou shalt not commit adultery," are of more value to the State than all its armies or navies combined.

American society has been strong because we are and have been a religious people. Our colonies were founded by men pre-eminently religious. Our laws and constitutions are the outgrowth of the Christian law. We are strong because our faith in God is strong, and we will live and strengthen in proportion as we are guided by His law.

In the light of the above fundamental and all-important truths it is not difficult to see how valuable Christian education is to society. Education refines society, elevates man and directs all to the higher good. No nobler mission than that of a teacher; by office a leader, by talent an inventor, and by genius an originator and director of power.

Amalfi gave the mariner's compass; Columbus, America; Watt, the steam engine, and Morse the telegraph; and these four men have revolutionised the material world. The single thought, "No man shall be oppressed for conscience's sake," has given more peace and security to society than all the armies of the world; and that other thought: "All men are born free and equal," has given a continent its political life.

Now, in the light of these grave and fundamental truths the question naturally arises, "What are the end and scope of a university?" a question that will be answered according as we understand the end and mission of the educator.

Education is a grave and serious matter. On its character society rises or falls, advances or recedes. The true end of education is to elevate the human race, to purify morals and direct society to a higher perfection. Education must, therefore, embrace science and religion; the former to increase human happiness, the latter to direct man to his true end. Now the end of man is "to glorify God and enjoy Him forever;" or, in the language of philosophy, "to seek for the true and the good."

Man was made for growth. Creation is progressive. Nothing stands still; all flows on, like the current of a deep and mighty river, bidding man look forward and upward; increasing knowledge, deepening thought, purifying morals, and directing all to God, the only good.

The end, then, of a university is to gather within its halls the few who are brighter in intellect and keener in thought, and to expand and vivify within them knowledge; then send them forth leaders to instruct and train the masses. Knowledge is not for its possessor, nor

genius for the individual. Both are gifts from God to be used for the general good. No greater mistake than for the scholar or the school to assume that knowledge is for himself, or itself. The scholar belongs to neither race nor country. His home is the world; his pupil, man, and his reward, God. His mission is to know truth, and then fearlessly proclaim it. He is not to take from the masses nor swim with the current. Like the general of an army, he must strike home fearlessly where ignorance or evil exists. God has made him a leader; genius has gifted him with power, and he must not falter or fail in the high mission intrusted to him.

The tendency of the age is to level down, to make smatterers instead of thinkers. Perhaps not since the days of Plato and Cicero has there been less depth of thought than at present. Education has increased in quantity, but lessened in quality. To teach our young to read and write, and fit our youth for the counting room, is the limit of our common school. To teach men to think, or to direct men to God, is not in the curriculum of modern education. To break away from the past is the monomania of the day, and he who does that most recklessly is the Star in the East. Amid this general leveling down and breaking away we have but faint echoes and fewer voices standing for the truth or giving sturdy blows to error.

The value of a trained special education was markedly shown in our late desperate war. No braver men ever entered an army than our volunteer soldiers; and in the beginning it was difficult to say who was the better, the volunteer or the trained officer. But as the struggle went on the names of the soldiers educated in the science of war, rose and in their success showed clearly the value of the higher military training they had received. The same is seen in the medical and legal professions. And the same is pre-eminently seen in the clerical profession. As a rule, men will not be scholars other than by labored study. Having widened the circle of popular education it becomes a necessity to increase the centres of higher education. We have Harvard and Yale in the non-Catholic world, Georgetown and Notre Dame in the Catholic world, all doing yeomen's duty in their line. But the centres for a higher education are entirely too few in the country. Much has been done, much is doing, but much remains to be done, to train the few to be leaders.

The education of the masses has up to this formed amongst us the great task of Church and State. With our independence came the readjustment of society in the light of our religious and civil liberty. Animosities had to be abated, new thoughts created, a wilderness cleared, and a home for the world provided. As Catholics, poverty and limited numbers left us crippled, and the terrific struggle to provide lodging and religious attendance for the immigrant, estopped the possibility of higher education. Added to this was the organization of

the public schools which Catholics could not in conscience use, thus imposing upon them the unjust burden of building for themselves and supporting separate schools, whilst they are taxed for the public schools. Catholics have no contention with the public schools, because they are public schools, nor because they are State schools; nor do Catholics seek to destroy public schools. On the contrary, Catholics are willing to accept the public schools in America as they have done in Europe and elsewhere, on condition that an arrangement be made by which the child shall be taught religion and the laws of morality.

Our 650 colleges and academies, 3,100 parish schools, 27 seminaries for the training of the clergy, and two universities, are a glorious galaxy amid which to plant this Catholic University; perhaps the first great university of the world begun without State or princely aid, but originating in the outpouring of public thought, and founded and provided for by the gifts of the many, rather than by the offerings of the few. It bespeaks the widening character of American thought and the existing conviction of the public mind that a line of higher studies is needed.

In the school and college are the many to be taught, but in the university the few. Here statesmen and churchmen are to be prepared, and through them the masses molded and society guided. It was therefore wise that the university should begin with the Divinity department, thus teaching that the true beginning of all things is God; that on Him depend life, liberty, and happiness, and without Him there can be no permanent success in Church or State. God is the basis of society; God is essential to success.

As a people, we have undertaken the great and wise task of educating the masses and as far as in us lies, providing that no child within this land shall fail to know how to read and write. So far, so good; and for the average man and woman this is enough. But society needs more than this. Society needs leaders, educated men and women. This our common school does not give, cannot give, and never was intended, or should be intended to give. Scholars are made in colleges and universities.

Now, I hold, no money expended by Church or State is of greater value to society than that expended in founding and maintaining colleges and universities and providing a higher education for the talented of all classes. The trend of the day seems to be the accumulation of wealth. A much more healthy trend will be, to train minds, and create thinkers, who will be as a break-water against the domination of wealth. This is needed to stay in measure the licentiousness of our times, and the radicalism with which society is threatened. Knowledge is better than wealth, and intelligence is the only true source of power. Enlightened by human knowledge and guided by divine law, man is impregnable and society safe.

In the curriculum of this Catholic University, the best in each of the several branches will be adopted, and in the light of European and American experience improved upon. In the Divinity Class a broad and suggestive course will be given, including the best in past and present. In this line science and revelation will be harmonized, doubt dispelled and truth vindicated. In the department of philosophy, the statesman will find principles of government, and in history the causes for success and the reasons for failure. In law the good of the past will be retained and its imperfections rejected. In this an effort should be made to lay aside the useless and the obsolete. The world changes and has changed; so should law change to suit the changed condition of times and places. This is especially needed in ecclesiastical law.

In this light specialists will come to this university, one to study Divinity, another Scripture, or History, while others will take up Law and Medicine. Here the philologist and scientist will find the best, and all will find their noblest aspirations enlarged and spurred on to the full.

Make these higher studies popular. Let generosity mark the spirit of this house of learning. Let its halls be filled with the best of our youth, and let every effort be made to place this University in the front ranks of modern institutions of learning. But above all, let no narrowness seek to make this the only Catholic University of this country. We have broad lands and eager hearts elsewhere, who in time will need new centres. Let the great ambition of this University be to lead in all that tends to elevate our race, benefit our fellow-citizens, and bless our country.

Revelation is God's best gift to man. The mission of this University is to take up all that is good in human knowledge, purify it in the alembic of God's revelation, and give it back to man blessed in the light of God's truth, increased in volume and intensified in force, thus giving science its direction and revelation its complement.

Science, Literature and Art.

—H. Rider Haggard is planning a story on the subject of Queen Esther.

—Prof. Weis, of the Art School of Yale, has made a plaster bust of the late Dr. Woolsey, and will make a bronze statue from it.

—A monument to Richard Wagner is to be erected at Leipzig, the birthplace of the poet composer. Herr Schaper has been entrusted with the design of the monument for which a sum of eleven thousand marks is required.

—A society has been lately formed in England for the purpose of protecting the Egyptian monuments which have been of late years gradually destroyed by depredatory Arabs, tourists and curiosity mongers. Both Lord Salisbury

and the Egyptian government have testified their appreciation of the intention of the society.

—The monument to Goethe for Central Park, designed by Henry Baerer, has a four-sided lofty pedestal supported by columns at the angles, with groups of seated figures in the complete round on each face, as if seated on the ledge above the plinth. It is crowned by a standing figure of the poet as a young man, with a long cloak thrown back from the shoulders, which reaches the ground. It will be twenty-four feet high and will cost \$30,000. The figures are to be of bronze. Those on the faces are to be life-size, and will consist of figures of Faust and Marguerite, Iphigenia and Orestes, Hermann and Dorothea, Mignon and Harpest.

—It is stated that Herr Krupp, the great gun maker of Essen, Germany, is strongly considering the advisability of coming to America and building a plant after the model of his immense factory in the Rhenish provinces, in the western part of Pennsylvania. One of his reasons for his removal is that Europe is liable at any moment to become the scene of warfare, and in America he would be on neutral ground, and could furnish guns to any of the European powers, whilst being in Germany he would naturally have to stand by his fatherland. But apart from this, the natural advantages of western Pennsylvania are so tempting that Krupp is favorably inclined to remove.

—A bridge across the English Channel joining France with England by rail is now considered feasible by some of the most eminent engineers of those countries. The project has been looked upon with favor by engineers and financiers, and it is only a question for Parliament to decide. The subject was brought to the attention of the recent meeting at Paris of the Iron and Steel Institute. It has been encouraged by Sir John Fowler and Benjamin Baker, engineers of the Forth bridge, probably the most remarkable engineering feat of to-day. The plans for the construction of a steel structure across the channel, from Folkestone to Cape Grinez, a distance of twenty-four and a half miles, and the best suited part of the channel for bridge building, say that it will require a million tons of metal, \$170,000,000 and ten years' time to complete.

College Gossip.

—There are 50,000 college students in America.—*Ex.*

—Five million dollars were given to colleges in this country last year.—*Ex.*

—The University of Mexico is the oldest University in America, preceding Harvard by fifty years.

—Dartmouth subscribed \$800 for her football team this fall. Surely their eleven receives sufficient encouragement.

—The Ann Arbor eleven is weaker than it

was last year. The team has not as yet been permanently organized, however.

—Only one-half of the West Point graduates could be provided with positions, and at the naval academy fifteen will have to be dismissed.

—*Ex.*

—*Die Sophs spielen ball völlig wohl,
Die Freshmen gewinnen jedes game,
Die Juniors können nicht spielen ball zu all,
Aber sie bekommen da just the same.*

—*Ex.*

—One of the speakers at the Catholic Congress declared that no one but a madman would advocate the destruction of the magnificent system of public schools; but that declaration will not deter mountebanks and fanatics from insisting that the Catholic Church aims at the destruction of those schools.—*Boston Republic.*

—“It seems,” says the Cambridge (Mass.) *Tribune*, “that the President is not the highest paid official of Harvard University, except, perhaps, in honor. The janitor—they call him porter now—of one of the college buildings is authority for this statement: ‘Mine is a very important office, and brings me ten thousand dollars a year.’”

—Princeton College will have a journal managed and edited by the Faculty. President Patton will be editor-in-chief, and departments in the different branches of learning will be conducted by the various professors. They will call it the *Princeton College Bulletin*. What fun that President will have chasing the professors for copy!—*Ex.*

—The reports of the various college field days show a wonderful falling off from those of previous years. The University of Michigan made a poorer showing than any of the others; Princeton was slightly better, and although the records made at the Illinois inter-collegiate contest were exceptionally bad, they were the best we received. None of Notre Dame's records were broken.

—It is intended soon to erect in one of the suburbs of Cincinnati a new classical college for young men aspiring to the priesthood where they will receive the necessary training to fit them for the study of philosophy and theology at the higher seminary which is situated on Price Hill. The new college is to be ready by 1891. Very Rev. John C. Albrinck, at present pastor of the Holy Trinity Church in that city, it is said, will be President of the institution.

—Again, as has been the case for the past three years, Yale leads the colleges in the number of athletic championships won. By gaining the football, baseball, track athletic, and rowing championships, Yale has a quadruple victory. Harvard comes next with her freshman race over Columbia, and the tennis singles and doubles. The University of Pennsylvania holds the third place by winning the freshman race with Yale and the cricket championship. Cornell holds the rowing championship among the *minor* (?) colleges, and Princeton has the Lacrosse championship.—*Yale News.*

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	JOSEPH E. BERRY, '91.

Distinguished Visitors.

Sunday and Monday of this week will be "red letter days" in the scholastic year '89-'90, marking as they did the presence at Notre Dame of the Most Rev. P. W. Riordan, D. D., Archbishop of San Francisco; the Rt. Rev. L. Scanlan, D. D., Vicar-Apostolic of Utah; the Rt. Rev. J. B. Brondel, D. D., Bishop of Helena, Mont.; the Rt. Rev. T. Bonacum, D. D., Bishop of Lincoln, Neb.; the Very Rev. J. J. Prendergast, Vicar-General of San Francisco; the Rev. P. M. Cushnahan, of Ogden; the Rev. Walter Elliott, C. S. P., and the Rev. John J. Hughes, C. S. P., New York. They were most welcome visitors to our *Alma Mater* and, both in conversation and in addresses to the students, they themselves were pleased to express how greatly they enjoyed their visit and with what pleasure and pride they could testify to the wonderful development and great extent of Notre Dame and the unusual facilities it possesses for imparting a thorough education to the youth of the land. That they may find time to visit our *Alma Mater* soon again and often was the cordial wish extended to them at parting, both from the Faculty and the students.

On Sunday noon a grand dinner was tendered the visiting prelates and clergy in the Seniors' dining room. Very Rev. Father General Sorin, Rev. President Walsh, Very Rev. Provincial Corby and other members of the Faculty were present. After the repast, Mr. E. Chacon arose and in behalf of the students made an earnest and well-delivered address. He spoke of the great pleasure experienced by the students in having such guests as Archbishop Riordan and the other prelates present, for in them they saw not simply men, but the representatives of the Vicar of Christ, the chiefs of the Church militant in the warfare in which she is engaged against the enemies of the Cross. They were reminded, too, of the triumphs of the Church, in spite of trials and afflictions of all kinds. Addressing

the Archbishop particularly, Mr. Chacon said that Notre Dame claimed him as her own; and if she should be asked concerning the men she had sent forth into the world she would point to him, among others, with that maternal pride which characterized the Roman matron who pointed to her sons as her only jewels. He concluded by expressing the respect and esteem entertained by the students towards the Archbishop, and their cordial wishes for many years of health and strength to fulfil the duties of the exalted sphere in which he had been placed.

In reply to the address the Most Reverend

ARCHBISHOP RIORDAN

spoke substantially as follows:

"YOUNG MEN:—I appreciate and am profoundly thankful for your sentiments of goodwill, so cordially expressed. Thirty-three years ago I was a student at Notre Dame; but passing years have wrought many changes. I must say that you have more than kept pace with the times. In my day, we had small and poorly equipped buildings; now you have a stately edifice, supplied with all the advantages and appliances essential to your comfort and convenience. You should appreciate your present opportunities. Time lost can never be regained. The youth who fails to improve the present moments will surely regret it. The boy is the father of the man. The habits that you are forming to-day will shape your after character. The boy that is slothful and careless and lazy in school will grow up an indolent and a thriftless man; but the boy that obeys the rules, that is diligent and persevering, will develop into an honest and industrious man, an honor to his country and a credit to his *Alma Mater*.

"Young men, you live in a favored country and at a favored time. You are in the possession of privileges and advantages that the youth of other lands do not and cannot hope to enjoy. Our forefathers have made this nation what it is; it rests with you to perpetuate it; it depends upon the vigor and the courage and the intelligence of the coming generation whether the greatness of our past shall be the greatness of our future. In all things be manly, be honest, be true. Show the world that you can be devoted Catholics and loyal Americans. Respect and obey your superiors; be faithful to your religion and observe her teachings. And, gentlemen, I cannot close my remarks without testifying my love and deep sense of gratitude to the venerable Father Sorin, a man eminent for learning and piety. I shall be ever mindful with what tender anxiety and zealous care he watches over the temporal and spiritual welfare of the students of Notre Dame. Earth has no reward for virtues and sacrifices like his. His friends are by no means confined to Notre Dame. Everywhere throughout the length and breadth of this vast continent grateful hearts are thanking him. May he long be spared, the Founder of Notre Dame."

The remarks of the Most Rev. Archbishop

were delivered in a vigorous and eloquent manner. They were listened to with wrapt attention and were interrupted at various intervals with prolonged and enthusiastic applause. His visit is one of the events of this scholastic year, which the students will not soon forget.

* * *

It is always a pleasure and an encouragement for the students of a college to hear from the lips of an "old boy" a recital of the joys and sorrows of his college life. This comes not only from the interest that attends the abstract history of an institution—its growth in wealth and power and usefulness,—but is also partly owing to the sense of fellowship that one loves to feel with the men who have gone forth from *Alma Mater* and have achieved success in the outside world. This is particularly true of Notre Dame. Probably no institution of equal size and reputation can show a more interesting bit of private history. From the little hut, lost in the heart of the forest and half buried in the snow, to the golden dome, towering over prosperous cities, is an immense stride indeed. And the interspace—how full of tender memories and interesting traditions!

Last Tuesday morning the students were privileged to listen to the distinguished Paulist missionary, the

REV. WALTER ELLIOTT, who delivered a short but intensely interesting lecture descriptive of his college days, and of the persons and places most intimately associated with his school-career. He was a student of the University from 1855 to 1859—a period which he described as the "Heroic Age" of Notre Dame. He dwelt upon the happy metamorphosis that had taken place since then—the kitchen being the only building towards which he felt the warmth of old acquaintance-ship. He spoke of the old-fashioned wells in front of the College with their antique oaken buckets—which, he said, the students never allowed to grow mossy—of the church that had given place to the present magnificent structure, of the Nocturnal Adoration Society, and of a hundred minor points which his kindly bearing and enthusiastic fervor invested with interest and veneration.

But the persons who figured in those scenes and gave life to them stood out with such prominence as to throw all considerations of time and place into the background. He spoke of the venerable Superior-General with his gentle manners and his mental strength, the valuable and instructive conferences he used to deliver to the students in those early days—no one, following the history and progress of Notre Dame could fail to see that to him, under God, it owed its greatness. He spoke of Father Granger, with his wonderful persuasive power, so many years the religious guide and kind, faithful friend of the students: "To his words of instruction, under God," said Father Elliott, "I

owe my vocation." He referred to Archbishop Riordan, a boy among boys, who, he said, never broke a rule.

In conclusion, he desired that students should be disabused of the idea that the real work of life begins after graduation. The great work for each individual has to be done at college. Here it is that character is formed and settled principles adopted. He closed by placing before his hearers the ideals of true manliness which they should constantly keep in view and by exhorting them to make the strict observance of the college rules a point of honor.

Father Elliott is too well known as a speaker to allow any critical comment here. He is a giant in *physique*, and his rich, strong voice, pleasant expression and vigorous mind make him one of the foremost orators of the day. It is needless to say that his short "talk" was appreciated and the irrepressible bursts of applause that often interrupted him showed the interest felt by the students in the history of *Alma Mater*.

Stray Leaves from a Vacation Diary.

BY M. O'DEA.

VIII.—HEIDELBERG.

AUGUST 16.—After a long ride through Baden I arrived at Heidelberg late last night. The land of magnificent sunrises had been left far behind, but I thought it best to warn the porter who escorted me to a room that I wanted neither to rise myself nor to see the sun rise. At the breakfast table this morning I met a Scotch Professor who had also arrived during the night, and he told me that he was here for the same purpose as myself. We agreed to accompany each other, and decided to "do" the town and castle to-day and visit the university to-morrow. Neither of us could speak German fluently, but we knew the minimum number of words, which Bayard Taylor quotes as being absolutely necessary for travelling in a foreign country. Herr Michel, the manager of the hotel, offered to send a guide with us, but the offer was declined. The people are kind, friendly and obliging, and there was no danger of getting lost. The only direction we had to ask for was one which every child in the town could point out; and the question was: *Wo ist das Schloss?* The Schloss, or Castle of Heidelberg, is called the Alhambra of Germany, and it is the Mecca of all the tourists who come here.

The Professor was much like a Yankee in his methods and accomplishments. He spent his spare time, he told me, dabbling in science, and photography was one of his hobbies. He said that his vacation tour would include Germany, Switzerland and Italy, and he had made arrangements to bring back several hundred small negatives which he could develop and enlarge at pleasure when he returned home. His cam-

era was one which he had invented and manufactured himself, and it was inclosed in a small, black satchel. When we left the hotel he carried this satchel in his hand, and we did not imagine that it might cause our arrest. We walked slowly along the rough, stone-paved streets and observed the people and the houses. The first object which the Professor thought worthy of "taking" was a handsome Gothic church with a fine lace work stone spire. Farther on we met a picturesque group of children standing in front of a baker's window. Nearly all of the children here, both boys and girls, wear heavy wooden shoes; and when they troop down the street or enter a house these *sabots* make a distracting, clattering noise. The group was "taken," and we glanced into the bakery to see what had attracted them. It was a huge cake imitation of the Eiffel tower. No matter where I go, it seems to be impossible to get away from this tower. In the room where I am writing there happens to be no picture or representation of it, but numerous, towering I's in my diary are unavoidable reminders.

Near the university buildings we passed a large barrack. Soldiers are very numerous in Paris, but they are more numerous here. The officers and privates are larger men, and seem to be better drilled than the French. In manner and bearing they are curt, pompous, overbearing, and overconscious of the fact that Germany is the strongest military power in Europe. The railroads and telegraphs are owned and controlled by the government, and the officials wear a military uniform and seem to be a branch of, or to have been lately detailed from, the army. The principal duty of the station-master at the wayside hamlets is to tap a bell and allow the train to start. Before doing so he struts up and down the platform, and scowls at the passengers as if he were trying to impress the fact on the minds of the foreigners that his master is at present the cock-of-the-walk.

When it was time for dinner we went to a Gasthaus near the market place. Here, as at home, the majority of the people consider the mid-day meal the principal one. We were given a substantial dinner very suitable for a tourist's appetite, and the total charge, including Rhine wine, was only one mark. What surprised us more, when we offered the waiter a few *pfennigs* he told us that his service was also included in the bill. At two o'clock we toiled up the steep path leading to the castle, and after passing through several strongly fortified portals, we reached the terrace which commands the town and the River Neckar.

In an English pamphlet, which was given to us at the hotel this morning, I find the following general description. It was uncredited, but it seems to have been written by "one who knew and loved the place," and had time to write something better than the jagged, unfinished sentences of a hurrying tourist:

"High and hoar, on the forehead of the Göttenbuhl,

stands the Castle of Heidelberg; behind it rise the oak-crested hills of the Giessberg, the Kaiserstuhl, and in front from the broad terraces of masonry, you can almost throw a stone upon the roofs of the town, so close do they lie beneath. You enter the open and desolate chambers of the ruin, and on every side are medallions and family arms; the Globe of the Empire, and the Golden Fleece, or the Eagle of the Cæsars, resting on the escutcheons of Bavaria and the Palatinate. Over the windows and doorways and chimney pieces are sculptures and moldings of exquisite workmanship, and the eye is bewildered by the profusion of caryatides and arabesques and rosettes and fan-like flutings and garlands of fruits and flowers, and acorns and bullocks' heads, with draperies of foliage, and muzzles of lions, holding rings in their teeth. The cunning hand of art was busy for six centuries in raising and adorning these walls; the mailed hands of time and war have defaced and overthrown them in less than two."

The terrace afforded an opportunity for taking splendid photographic views of the town, and the Professor selected the most attractive points and commenced to take them. When he had taken one or two a police or army officer stepped up and said something in German too quickly for us to understand. The Professor asked if he could speak French. The officer replied that he could, asked where we came from, and demanded our passports. Fortunately, the Professor had one, and he presented it. The passport signed by Salisbury is a small, written sheet, less than one-fourth the size of the printed, spread-eagle passport signed by Bayard or Blaine. The American document "requests" protection, etc., for the bearer, but the British paper "demands." The officer examined the pass and noticed the *visé* dated only three days before; then he turned inquiringly to me. I had no pass, and said, simply: "*Je suis un Américain.*" This satisfied him; but he warned the Professor that taking photographs near the German frontier was very dangerous amusement. He informed us that every "shot" made by the Professor during the morning had been observed and reported. I must note here that I have heard many tourists complain of the rough treatment which they had received from customs officers. For myself I can say that since I left home I have passed five national boundaries, and, except at Liverpool, I have not once been asked to open my trunk. The only bribe or talisman I had to offer was the simple assertion, "I am an American."

We left the terrace and entered the large, neglected quadrangle, surrounded by the several palaces which were built at different periods and in different styles of architecture. In one of the corners we found a sub post and telegraph office, and a card on the door informed us that the museum and some portions of the castle were closed, but could be seen by paying a small fee. We purchased tickets, and one of the guardians went with us. He conducted us first to the Otto-Heinrichsbau and to the immense round tower which was destroyed by the French who placed a large quantity of gunpowder on the floor and exploded it. We were told to notice the massiveness of the walls, some of

which are twenty-four feet thick. These walls were built by serfs when time was long and labor cheap. The proud masters intended to make their palaces and prisons impregnable, and supposed that they would last for all time. In the quadrangle we saw a few well-preserved Roman pillars. We went next to the old Ruprechtsbau and down to the immense cellars where we saw the famous cask or tun capable of containing 283,000 bottles of wine. Here the guide left us; but the Professor had voluminous private notes about the castle, and we spent the rest of the afternoon exploring at pleasure. Underneath the walls and the courts there are many secret passages which were intended for communication between the different palaces during times of riot or seige. With the help of the notes we found the rooms once used as studies, or secular scriptoriums. They were damp and cheerless and lighted by small windows which were high above the cold, stone-paved floors. The Professor spoke enthusiastically of the bold, unaffected authors who had lived and worked here. I told him that I did not think these dungeons would be considered as desirable apartments by the modern writers who, while surrounded by every luxury which they can procure, think it always necessary to preface their praises of "culture and classics" by sneering at "modern improvements."

We returned to the Grand Hotel in time for supper, after which we went to the smoking room and became acquainted with several university students. They were going out for amusement during the evening, and they invited us to accompany them. The Professor declined because he was tired and wanted to arrange and pack the negatives which he had taken; but I gladly accepted the invitation. Before starting they presented me a yellow senior's cap trimmed with white and black, and they requested me to wear it. I did not notice what time it was when we returned, and as to the amount of beer that was drunk, my memory is somewhat hazy. I have the cap, though, and will keep it as a *souvenir*, and it will always remind me of a very pleasant and sociable evening.

Exchanges.

—Some of our exchanges need to be reminded that we live at Notre Dame, Ind., not South Bend, Ind.

—No. 1, Vol. XVII. of the *Queen's College Journal* augurs well for the management of its new corps of editors.

—The weak place in the contents of the *University Cynic* is its exchange column. The journal is worthy of a better exchange department.

—The *College Review*, in an article on "Life," speaks of Ruskin writing in his *simple way*. That Ruskin's style is simple will be news to many students who have labored through his intricate and involved periods.

—The November number of the *Vanderbilt Observer* contains a poem entitled "The Leper," which is distinguished by a delicacy of touch and a tincture of true pathos which is sadly missed in most college poetry.

—"Not less Sail, but more Ballast" is the title of an essay in the current *Wabash*. The article is a poor elaboration of the old metaphor in which life typifies the restless sea, etc. "Desdemona," in the same number of that paper, is a very creditable Shakspearian essay.

—The *Penn Chronicle* is the title of a neat monthly which comes to us from Oskaloosa, Iowa. It bears with it an air of sober interest that couples nicely with its general make-up. An article entitled "Shakspeare's Women" in the current number is full of interest, though it is but an outline of this most entertaining subject.

—The current number of the *Michigan Argonaut* contains a translation of Horace's exquisite ode commencing: "*Integer vitæ scelerisque purus*." Prof. Stanley has undertaken to teach the students to sing the strains of the original Latin. The idea is an excellent one, and we should like to see this practice adopted by other colleges.

—We are not a little surprised at the persistent waywardness of the *Owl*, which has not seen fit to look in upon us for some months. This journal is one of the sturdiest exchanges on our list, and while we feel certain that it will surely come and bring us a plentiful supply of good things, still we are impelled to ask the *Owl* whether he has not made more than one round during this scholastic year.

—The most pretentious, and in some respects the best college monthly among our exchanges, is the *Virginia University Magazine*. The table of contents is well balanced. The "editors' table" is ably conducted, and "An Argument Against Government Control of the Great Railway Systems of this Country" evinces considerable thought and power of analysis, though its author paid little attention to literary style, and still less to diction.

—We would call the attention of our exchanges to the fact that they do not appear as promptly as they should. Most of them come to us a week too late to be of any service. How these papers can expect us to shriek admiring notices at them under the circumstances we cannot understand. We are as sensitive to the smell of musty covers and mummy-dust as they are, and we feel, too, as keen delight in perusing a fresh and juicy college paper.

—The latest issue of the *Niagara Index* is particularly good. Its literary and editorial departments are well stocked with stimulating articles on living subjects, and the managers of the *Index* seem to have united the best qualities of the "beef and beer style" with that delicacy and lightness of touch which has been called the "confectionery of literature." We can al-

ways make a hearty mess of it (figuratively speaking), and it is one of our exchanges for which we look most anxiously.

—We open our forms to announce the sad news of the death of Bro. Ephrem, C. S. C., who departed this life this (Saturday) morning after a lingering illness. He was one of the Assistants-General of the Congregation, a devoted religious and an efficient member of the Community, whose interests he had faithfully served for upwards of a quarter of a century. May he rest in peace!

Local Items.

- The beautiful—
- A typical Thanksgiving.
- Rocking on the billows.
- "Great game, that football!"
- "Spurt for three weeks more, boys!"
- The boys enjoyed "rec" last Tuesday.
- Success to that public debate, gentlemen!
- Hurry up with your essays, boys; time is precious.
- The Staff return thanks to Bro. Charles for kind favors.
- Prof. Liscombe spent a few days in Chicago last week.
- Patronize the SCHOLASTIC "box." Long may it wave!
- That antique snow plow has made its appearance again.
- The Juniors have a snow fort; snow-balling is their *forte*.
- It is near Christmas time: study now and enjoy your trip home.
- The football team expects a game with Albion to-day; success!
- The notes of the band are heard every day; we are glad to welcome them.
- The first sleigh bells of the season were heard Thanksgiving morn.
- The St. Cecilians deserve great credit for the enterprise shown in securing the Schubert Quartette.
- J. B. says that although he did write "Beautiful Snow," he doesn't like to have it thrown at him from every side.
- The next event will be a lecture by the Hon. Daniel E. Dougherty, which will be given under the auspices of the Philodemics.
- Those patriotic parties in Sorin Hall who hang out flags should understand that it is time for their demonstrations to be "flagging."
- The football "specials" defeated the "antis" on Tuesday by a score of 6 to 4. The game was devoid of interest, and the playing was rather poorer than usual.

—Look at our nice little "box," just under the telephone arrangements in the office. Drop a nick—an item or an article in the slot, and see how beautifully it will appear in print.

—The boys have an occasional concert in the Senior reading-room. With Mack and Jack as the orchestra and Hal's fine tenor voice as a support, the songs are very enjoyable and varied.

—Thanksgiving Day was very appropriately observed at Notre Dame. Solemn High Mass was sung at 8 a. m. by Rev. D. J. Spillard, C. S. C., assisted by Rev. Fathers Mohun and Connors as deacon and subdeacon. An eloquent sermon was preached by the celebrant of the Mass.

—In a letter received Wednesday the Albions agree to play here on the 30th. It will probably be the only game played on the home grounds this season, and it is to be hoped that the weather will be favorable, Albion ranks second among the Michigan elevens, and can put up a strong game.

—The "talk" to the students on Tuesday morning by the distinguished Paulist missionary, the Rev. Walter Elliott, was surely one of the finest ever given here. His delightful stories of his own school days at Notre Dame long ago, when the University was young, were entertaining beyond expression. The boys would like to hear from Father Elliott soon again.

—Among the visitors during the week were: D. Tilbstan, Crown Point, Ind.; Mrs. George H. Fuller, Mrs. B. N. Schwartz, J. H. Myers, Chicago, Ill.; L. James, Charleston, W. Va.; Mrs. R. S. Robusts, Lima, Ohio; M. E. Smith, Correctionville, Iowa; Miss M. Blackburn, Englewood, Ill.; Mrs. H. A. Kissick, Dr. and Mrs. S. H. Pinkerton, Salt Lake, Utah; J. S. Flaherty, Springfield, Ill.; Edward Smith, Circleville, Ohio.

—Archbishop Riordan's address, in reply to the words of welcome spoken in behalf of the students by Mr. E. Chacon, made a deep impression on the minds of all who had the pleasure of listening to him. His happy and beautiful way of expressing his feelings on the occasion won the admiration of the young men who are striving to walk in his footsteps. His touching tribute to Very Rev. Father General was from the heart, and found a response in the breast of everyone present.

—The life-size portrait of Most Rev. Archbishop Carroll, just completed for the Bishops' Memorial Hall by Professor Gregori in commemoration of the establishment of the Hierarchy of the United States, is greatly admired by all who have seen it. The Bishops' Memorial Hall now contains three oil-paintings of the venerable Father of the American Episcopacy, besides several engravings, miniatures and a bust of the distinguished prelate taken at different periods of his life.

—To-day is the forty-eighth anniversary of the first Mass of Very Rev. Father General Sorin at Notre Dame. The Sorins commemorated

the event this morning by a literary and musical entertainment in St. Edward's Hall. With them the students and all at Notre Dame unite in extending to the venerable Founder their congratulations on the recurrence of this happy anniversary, and their best wishes that many more years may be his to witness blessings still greater than those that have followed his first offering of the Holy Sacrifice in this beloved spot.

—Solemn Pontifical Mass was sung last Sunday by the Rt. Rev. Bishop Brondel, of Helena, Montana, who was passing a few pleasant days at the University. The sermon was preached by the Rev. Father Nugent, who with it closed the exercises of the retreat he had been conducting for the students. The retreat was very successful. Father Nugent's sermons were listened to with the deepest attention, and produced a profound and lasting impression upon the minds and hearts of his youthful hearers.

—A rare intellectual treat was afforded the pupils of St. Clara's Academy, Sinsinawa, Wis., on Friday and Saturday of last week, when Dr. Maurice F. Egan, author of "Modern Novels and Novelists," and Professor in the University of Notre Dame, delivered a series of lectures. On Friday at 11 a. m., Dr. Egan held his first lecture, entitled "A Survey of English Literature." He handled his subject with the masterly skill which so distinguishes him as a man of letters and a star of increasing magnitude in the literary firmament. At 7 p. m. he again entered the spacious and brilliantly lighted assembly room, and gave to his audience the result of a personal visit to the home and surroundings of the immortal Bard of Avon—Shakspeare. The afternoon session was spent in visiting the several departments of the Academy and interviewing the teachers on the needs of the school-room and the prospective work in American Catholic literature. The last lecture, "How to Write," was given on Saturday at 11 a. m.—*Catholic Citizen*.

—The interesting reminiscences related by Archbishop Riordan and Father Elliott about the famous band of "ye olden times" have imparted renewed vim and activity to our local musicians. There is no doubt that before many days our newly organized band will appear with an excellent *repertoire*, and at the close of the scholastic year will leave a record in the history of Notre Dame fully as memorable as that of its distinguished predecessor. Of course this "memorable" feature refers to the excellence and attractiveness of the music and the skill of the performers, not to anything like the *catastrophe* which befell the band of '56—when, on one fine summer's eve, they undertook to give a concert on the lake and the programme was abruptly ended by the fall of some *mousetpieces* and instruments into the placid waters. That was indeed a great event; but we merely refer to it as we expect to have soon a detailed and interesting account of it "written up" by one

of the "old boys." What we would say now is that the band of the present year promises to be one of the first college bands in the country. Success to it!

—On Thanksgiving Day the Leonine Society gave, in the hall of the Seminary, an entertainment complimentary to Very Rev. Provincial Corby. The following is the

PROGRAMME:

"Land of Light".....Seminary Quartette
Address.....James Clark
"Ship Ahoy!" (Duet).....J. M. Hyland, T. A. Crumley
"The Martyr" (original).....Hermes Holden

LATIN DIALOGUE.

Johannes { Duo Fratres { Joseph Just
Henricus { Hermann Santen
"Mizpah"—(Solo).....H. Santen

THE SARACEN BROTHERS.

"Malek Adhel".....W. Houlihan
"Saladin".....T. A. Crumley
"Gates Ajar".....Solo and Chorus
J. Hyland and Seminary Choir.

The closing remarks were made by Very Rev. Father Provincial. He complimented Prof. Liscombe on his choir, stating that the singing was improving from day to day. As to the address and speaking, it may be truly said that their execution was of such nature that it seemed to inspire the Rev. speaker with old-time energy. His words of encouragement to the young men preparing for that grandest field of labor left a deep impression upon his hearers; nor will his fatherly advice be soon forgotten.

—A very pleasing concert was given in Washington Hall yesterday (Friday) morning by the Schubert Quartette Club of Chicago. The members of the club are the fortunate possessors of excellent and well-cultivated voices, which they displayed to advantage in the selections rendered. In particular, Mr. Jott, with his magnificent bass voice, called forth enthusiastic applause in the rendition of a solo from Mendelssohn. The club was assisted by Miss Lay, in a well-executed piano solo, and Miss Mecusker, who possesses a fine soprano voice of unusual compass, and trained to all the vocal *tours de force* of a Patti. The concert was greatly enjoyed by all present, as the numerous and hearty *encores* testified. The following was the

PROGRAMME:

"Tars song".....Hatton
Schubert Quartette.
"Rondo" in E Flat.....Chopin
Miss Lay.
"I'm a Roamer".....Mendelssohn
Mr. Jott.
"O Dolce Conento!".....Mozart
Miss Mecusker.
"Village Blacksmith".....Hatton
Schubert Quartette.
"Polka da la Reine".....Raff
Miss Lay.
"Kerry Dance".....Molloy
Schubert Quartette.
"Maid o'Dundee".....Gilbert
Miss Mecusker.
"Remember Thy Creator".....Buck
Schubert Quartette.

—The beginning of the cold season brings the annual reinforcements of zealous laborers

for the various parts of our Divine Master's vineyard, and so we hail with delight the arrival, by the P. and O. steamer *Shannon*, of the Rev. H. Peters with ten nuns for the diocese of Dacca. All belong to the Order of the Holy Cross, whose mother-house is Notre Dame, Indiana, the head-quarters of the *Ave Maria*—a Review well known to our readers. The nuns, we believe, will divide themselves between Dacca and Akyab. Towards Christmas another batch of four more Fathers of the Holy Cross is expected for the same mission.—*Indo-European Correspondence*.

—The historical collection in the Bishops' Memorial Hall has been enriched with a beautiful miniature of Rev. St. Michael Edgar E. Shawe, first Professor of English Literature in the University of Notre Dame. The miniature is painted on ivory and is, together with a number of rare documents relative to Father Shawe, the gift of Mr. R. R. Elliot of Detroit. Father Shawe was born in England, and was a soldier in the British Cavalry in the famous battle of Waterloo, where he was severely wounded. He afterwards became a Knight of the Tuetonic Noble and Military Order of Germany. He resigned the sword to follow the Cross. In 1836 he was ordained priest in France, and came to the United States with the sainted Bishop Bruté. About 1844 he came to Notre Dame where he laid the foundations of the literary studies and societies. In 1847 he became first Rector of the Cathedral at Detroit where he died in 1853.

Roll of Honor.

SENIOR DEPARTMENT.

Messrs. Adelsberger, Ahlrichs, Allen, Berry, Brookfield, Bovett, H. Bronson, Burns, H. Brannick, Barrett, H. Beckham, G. Beckham, Jno. Brennan, Burger, Lesner, Cabanna, Cassin, Cassidy, S. Campbell, G. Cooke, Cavanagh, L. Chute, F. Chute, Curtis, Coder, Clayton, Dillon, Dorsey, Dennis, Daly, Darroch, Dougherty, F. Flynn, J. Flynn, P. Fleming, Ford, Fehr, Franciscus, Garfias, Houlihan, Herman, Hanrahan, Healy, Heard, Hackett, E. Hughes, Hummer, Hempler, Hoover, Hays, Hepburn, J. S. Johnson, Jewett, J. A. Johnson, Karasynski, Kearns, Keenan, King, Krembs, J. Kelly, Kohlman, Langan, Lancaster, A. Larkin, W. Larkin, Lane, Lahey, Lair, Lynch, F. Long, L. Long, Leonard, Mock, McGinn, Mahorney, McDonald, McAuliff, McDonnell, McPhee, Mithen, McConlogue, Mackey, Morrison, J. McGrath, M. McGrath, O'Neill, O'Brien, O'Shea, Otero, Parker, Phillips, Powers, Paradis, Pyplacz, Portilla, H. Prichard, F. Prichard, Paquette, Quigley, Rebillot, Rose, Reynolds, Rothert, C. Roberts, Scherrer, L. Sanford, N. Sinnott, Steiger, Schaack, Soden, F. Vurpillat, V. Vurpillat, Wade, White, Zinn.

JUNIOR DEPARTMENT.

Masters Adler, Aarons, Anson, B. Backrach, E. Bates, B. Bates, J. Brady, T. T. Brady, T. Brady, W. Brady, Boyd, Bradley, Dempsey, Cunningham, Cosgrove, Case, Davis, Deutsch, Delany, De Lormier, Dorsey, Drumm, Evers, Elder, J. M. Flannigan, C. Fitzgerald, J. Fitzgerald, Field, A. W. Funke, A. M. Funke, Gibert, Gale, Garrison, Gnewuch, Gough, Gross, Hooten, Hull, Howard, Hambaugh, W. Hasenfuss, Hack, Hesse, Hann, Halthusen, Hagus, Hannin, Heller, Hoerr, Hague, Johnson, Jacobs, Kearney, King, Keough, V. Kehoe, A. Leonard, J. Leonard, Lenard, Löwenstein, Lewis, Lamberton, Mackey, Murphy, Mau-

rus, Maher, Merz, Merkle, Mier, J. McCartney, E. McCartney, Jas. McPhillips, McDonald, McIvers, F. McKee, E. McKee, F. Neef, A. Neef, Neenan, O'Brien, O'Mara, Otis, O'Neill, Putnam, Pendleton, Prichard, Pomeroy, Quinlan, Quill, Robinson, Roper, Regan, Rowsey, W. E. Stanton, Sloan, Scott, Seymore, Seerey, Sokup, Scherrer, Sutter, Spalding, Siebert, Talbot, Towne, Thorn, Tivnen, Tetard, Welch, Weitzel, Wright, Weise, Ward, White, Wolff, Wertheimer, Young, Youngerman, Zinn.

MINIM DEPARTMENT.

Masters Ayers, Ball, O. Brown, F. Brown, Blake, T. Burns, J. Burns, Barbour, Browning, Cornell, Crandall, W. Connor, C. Connor, Covert, W. Crawford, A. Crawford, Coquillard, Croke, Clark, Crane, Durand, Dench, Elkin, Evers, Eckler, T. Finnerty, W. Finnerty, Fischer, Frankel, Falvey, Fuller, E. Furthman, W. Furthman, C. Furthman, G. Funke, Flynn, Girardin, Greene, Gilbert, D. Gilkison, A. Gilkison, Grant, C. Griggs, J. Griggs, Hill, Henneberry, Hoffman, Hamilton, Hendry, Holbrook, Jonquet, Krollman, Keeler, King, Klaner, Kern, Loneran, Londoner, Lonnsberry, H. Lamberton, C. Lamberton, Levi, Loonie, Loomis, Montague, Maternes, Marr, Mattas, H. Mestling, E. Mestling, Myers, McGuire, McPhee, McPhillips, McCarthy, Morrison, Mayer, Marre, C. Nichols, W. Nichols, O'Neill, Powell, L. Paul, C. Paul, Pellenz, C. Packard, J. Packard, Pierce, Roberts, Roning, Ryan, Stone, Sloan, Seidensticker, G. Scherrer, W. Scherrer, Stephens, Thornton, Trujillo, Vorhang, Vandercook, Washburne, Wilcox, Wever, Walsh, Weber, Witkowsky, G. Zoehrlaut, C. Zoehrlaut, Zeigler.

Class Honors.

COLLEGIATE COURSE.

Messrs. C. Paquette, Berry, Adelsperger, Fitzgibbon, Cosgrove, Herman, Cassin, Paradis, Quigley, McGinn, King, Louiselle, L. Sanford, C. Sanford, N. Sinnott, F. Vurpillat, W. Larkin, O'Shea, Hummer, Reynolds, McPhee, Mackey, Garfias, Hagerty, Lane, Dacey, McKeon, L. Chute, Brelsford, J. McKee, Jewett, G. Cooke, McAuliff, S. Campbell, Pim, Morrison, F. Kelly, Cavanagh, Barrett, Ahlrichs, H. Bronson, F. Prichard, Burger, E. Hoover, Burns, Allen, Blackman, Rothert, H. Brannick, Lappin, G. Beckham, F. Long, P. Coady, Prudhomme, Meagher, E. Coady, Meehan, Tivnen, A. Leonard, Scherrer, J. Smith, Chacon, McConlogue, Hempler, Quinlan, E. Du Brul, F. Neef, Maurus, Murphy, J. Fitzgerald, J. Brady, Keough, Wile, Boyd, O'Brien, Healy, Weitzel, J. Wright, Priestly, C. Fleming, C. Scherrer, Otis, Gough, C. Fitzgerald, Ibold, W. Roberts, H. Prichard, L. Davis.

List of Excellence.

COLLEGIATE COURSE.

Moral Philosophy—Messrs. Hummer, Paradis; *Logic*—Messrs. Burger, C. Paquette; *Latin*—Messrs. Barrett, Brelsford, C. Cavanagh, Just, E. Du Brul, Meagher, J. Clark, Wile, Crumley, Boyd; *Greek*—Messrs. Adelsperger, Just, N. Sinnott, Lauth, Hennesy, Hempler, B. Bachrach; *Astronomy*—W. Larkin; *Descriptive Geometry*—Messrs. Garfias, Hagerty, McPhee; *General Geometry*—E. Hughes; *Mechanics*—Messrs. Hagerty, F. Mackey, L. Scherrer; *Mineralogy*—J. Delaney; *Metallurgy*—E. Hoover; *Civil Engineering (Drawing)*—Messrs. Garfias, Jewett, (Theory) M. Reynolds; *Geometry*—Messrs. Weitzel, Wile, Hummer, Ahlrichs, R. Bronson, L. Sanford, McKee, Maurus; *Trigonometry*—Messrs. Quinlan, P. Murphy, F. Neef; *Algebra*—Messrs. Healy, C. Scherrer, Just, Santen; *English History*—Messrs. W. Healy, E. Du Brul; *Modern History*—Messrs. Fitzgibbon, Ahlrichs, Louisell, Hoblitzell, C. Fitzgerald, J. McGrath, F. Chute, Clayton; *Ancient History*—Messrs. Spalding, Ford, S. Fleming, L. Davis, Keough, Maurus, Dyer; *Rhetoric*—Messrs. Ahlrichs, Allen, Dacey, Louisell, Priestly; *English Composition*—Messrs. Casey, Hoblitzell.

St. Mary's Academy.

One Mile West of Notre Dame University.

—A half holiday, thanks to the visiting prelates, was enjoyed on Monday last.

—The pupils not attending the exercises of the retreat had regular classes all week.

—St. Mary's was honored last week by a visit from Rt. Rev. Bishop Bonacum, of Lincoln, Neb., and Rt. Rev. Bishop Brondel, of Helena, Mont.

—On Sunday last, Most Rev. Archbishop Riordan delivered an able sermon on the Gospel of the day, and Benediction of the Blessed Sacrament was given at five p. m. by Rt. Rev. Bishop Scanlan who also celebrated the Community Mass.

—Most Rev. Archbishop Riordan, of San Francisco, and Rev. Father Prendergast, Vicar-General of the same archdiocese, were the honored guests of St. Mary's for a few days of last week. Needless to say, a cordial welcome was extended the distinguished visitors, and their coming will long be remembered with pleasure.

—The annual retreat for the Catholic pupils opened on the evening of November 17, and closed on the 21st. The exercises were conducted by Rev. Father Nugent, whose every word of instruction was interesting. His clear exposition and practical application of doctrinal truths commanded close attention, and the earnestness evinced by all taking part in the retreat was most edifying. On the Feast of the Presentation all approached the Holy Table to receive into their hearts Him from whom all blessings flow, and who alone can give the precious grace of perseverance in good resolutions.

—A heartfelt welcome was accorded Rt. Rev. Bishop Scanlan, of Salt Lake city, Utah, last Saturday, on his arrival at St. Mary's. An esteemed friend, his visit was one of pleasure to all, and the few days he spent at the institution were red-letter days in the calendar of '89 and '90. The Rt. Rev. Bishop was on his way home, having returned from a visit to Ireland in time to attend the Baltimore Congress. His genial companion, the Rev. Father Cushnahan, also received sincere greeting from his many old friends, and insured a welcome for the future from the many new ones he made while at St. Mary's.

—Professor M. F. Egan delivered one of his interesting lectures on Monday evening, the 25th inst. The subject was "Shakspeare," and the many lovers of the great master's works had an opportunity of learning much of the life and labors of the Bard of Avon. The pictures of English scenery were vividly drawn, and the very flowers of the field seemed to bloom again as in the days of Shakspeare. Much valuable knowledge is imparted in these lectures, and the

advantages offered the pupils cannot be over-rated. A correct and delicate literary taste is well worth cultivating, and the guidance afforded by Mr. Egan should be appreciated by all.

—The Sunday evening reunion, known at St. Mary's as "points," was more than usually interesting on the 24th, for the conduct tickets were distributed by Most Rev. Archbishop Riordan and Rt. Rev. Bishop Scanlan. The Rev. Fathers Nugent, Cushnahan, Saulnier and Zahm were also present, but the unwonted number of visitors could not banish regrets at Very Rev. Father General's absence. Immediately after the reading of the notes, Miss E. Flannery read an address of welcome to the Archbishop of California, and Miss M. Hurff extended heartfelt greetings to Rt. Rev. Bishop Scanlan; both prelates responded most graciously to the sentiments expressed by the young ladies. On Monday morning the distinguished guests visited the various departments of the Academy, and in the vocal hall were tendered a reception, the features of which were vocal and instrumental music. Those taking part were the Misses Leahy, Kasser, Hale, Horner, Flannery, A. Torrey and the members of the vocal class. The words of commendation uttered by those whom it was a pleasure to entertain, will long be treasured, and with the farewells were mingled hopes that soon again St. Mary's may be honored by another visit.

Mrs. Grundy.

Every country pays allegiance to some ruler whose jurisdiction is limited by defined boundary lines; there is, however, a vast area of our globe governed by a potent monarch from whose possessions the brilliant king of day never turns his face: this is Mrs. Grundy, to whom, despite Salic and all other laws, the great universe pays most abject homage: This potentate, assisted by her prime minister, Dame Rumor, holds undisputed sway; her mandates are issued in all languages, and are as peremptory as those of a Cæsar or a Napoleon. Her power is not of recent date, but may be traced back through epochs of war and peace, to the days of the Pharaohs; she was the actuating spirit in ages of the past, she rules the present and bids fair to hold the sceptre for centuries to come. Not only does she weave about the daughters of Eve the thread of her inevitable influence, but the sons of Adam also find themselves fastened securely in the meshes of her web. She is the grand censor of all earthly things and her authority goes unchallenged by her millions of subjects.

The patriotic man yields ready submission to his ruler, be he emperor, king or president, in all things pertaining to laws and politics; but

Mrs. Grundy's field is broader, and she exacts obedience in all affairs of life, whether political, social or religious; and, though man asserts with pride his independence, the simple query, "what will Mrs. Grundy say?" will often affect his whole course of action.

In the government of countries she has an active voice; she seats her favorite sons in Parliament, or sends them as ambassadors to foreign courts; she frames statutes and vetoes bills; she deposes kings, and elects presidents. In the social world her dictum is inflexible; she ushers in the seasons' festivities with great pomp and pronounces her sentence of ostracism upon him who disregards her commands. Age must be telling on this potent monarch, for the laws she passed in the days of our forefathers she has set aside; for instance, the old-time hour for beginning the evening's enjoyments is ignored, and she has decreed that not till the hour hand marks nine or ten upon the horologe, shall fashionable society repair to the pleasures of reception or ball. The raiment of her subjects is also a matter of solicitude to Mrs. Grundy, and with such cabinet ministers as Worth and Redfern, this department of her government is managed with a skill worthy the world's greatest tacticians.

The productions of the pen, too, are subject to her pleasure; the seal of her approval often gives prominence to mediocre works, to the detriment of those which are of worth in literature, and throughout her court are echoed the name and fame of him whom she takes under her patronage. The religious world is not exempt from Mrs. Grundy's influence, as was well shown by Professor M. F. Egan in a late number of the *Ave Maria*. He tells us that in certain walks of cultivated society it is thought rather low for a young lady to be anything but an agnostic or a Buddhist; and to hear young people of to-day speak of sacred things with the irreverence of an Ingersoll shows how firmly shackled are their hearts with the fetters of public opinion.

Everywhere do we find evidences of her reign and, whether she speaks in the school-room, in the social maze, in the newspaper, in the senate chamber, or in the pulpit, her word is accepted; and her authoritative "they say" carries more weight than ever found place in the strongest editorial "we."

No despot ever held the hand of tyranny over a nation but had some redeeming quality; so is it with Mrs. Grundy. Fickle as she is, and responsible for evils untold, yet has she effected good in divers ways. Many a soul has been

spurred on to noble exertions in every walk of life by the hope of her smile and the favor of her court, and many a soul has been deterred from wrong-doing by the fear of her censure; such a motive is, of course, not to be commended; but anything which inspires virtuous actions is not to be entirely condemned.

Every character that claims strength and solidity should shake off the yoke imposed by the tyrant, Mrs. Grundy, and, standing on the rock of Christian virtue, look down on the world and its votaries, exclaiming with Moore:

"This world is all a fleeting show
For man's illusion given;
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow,
There's nothing true but Heaven!"

ANGELA HAMMOND (*Class of '90*).

Roll of Honor.

[For politeness, neatness, order, amiability, correct deportment and observance of rules.]

SENIOR DEPARTMENT.

Misses E. Adelsperger, Ash, Ansbach, Anson, Balch, Bogner, Bero, Bovett, Byrnes, Beck, Clarke, Cunningham, Collbrann, Cooper, Coll, Currier, Crane, Curtis, Calderwood, M. Davis, C. Dempsey, N. Davis, Deutsch, Dennison, D. Davis, S. Dempsey, Dorsey, Dolan, M. De Montcourt, I. De Montcourt, Donahue, Ernest, English, Flannery, Fitzpatrick, Green, Ganong, Gordon, Hammond, Healey, Horner, K. Hurley, C. Hurley, Hurff, H. Hanson, Holt, Hess, Hagus, Harmes, A. Hanson, Hellmann, Hale, Hutchinson, Hamilton, J. Hughes, L. Hughes, Haight, Hepburn, Jungblut, Kasser, Krimbill, Kimmell, Kelso, Koopmann, Leahey, Lynch, Lauth, Lewis, Leavick, McFarland, Moore, N. Morse, McLoud, K. Morse, Maher, Mills, M. McPhee, McCarthy, McHugh, Murison, S. McPhee, McCune, Mullaney, Marley, Milless, Nickel, Norris, Nacey, H. Nester, L. Nester, O'Brien, Otis, Piper, Pyle, Penburthy, Pendleton, Pugsley, A. Ryan, Roberts, K. Ryan, Regan, Rose, Rinehart, Rinn, Robinson, Reilly, Rentfrow, Stapleton, Spurgeon, Studebaker, Schiltz, M. Schermerhorn, Schaefer, Skancke, Smith, N. Schermerhorn, Saviers, Tormey, Van Mourick, Violette, Woolner, Wickersheim, Wurzburg.

JUNIOR DEPARTMENT.

Misses E. Burns, Black, M. Burns, Clifford, M. Cooper, E. Cooper, M. Davis, Daly, B. Davis, L. Dreyer, Evoy, L. Ernest, Fosdick, Hickey, Holmes, C. Kasper, Levy, L. Mestling, McGuire, Mabbs, Meskill, McCormack, Northam, O'Brien, O'Mara, Palmer, Philion, Patier, Pellinz, Patrick, Quealy, E. Regan, Reeves, Robbins, Ruger, M. Smyth, Soper, M. Scherrer, J. Smyth, Shirey, Sweeney, Thirds, A. Tormey, E. Wagner, K. Wood, M. Wagner, Waldron, Wright, N. Wurzburg, Young.

MINIM DEPARTMENT.

Misses L. Adelsperger, Ayer, Crandall, A. E. Dennison, M. Egan, Finnerty, Goodwin, K. Hamilton, M. Hamilton, L. McHugh, M. McHugh, C. Porteous, S. Scherrer, N. Smyth, L. Scherrer, S. Smyth.

WHO would wound a fellow-being by word, or deed, or look; who would oppress the poor, cheat the ignorant or despise the feeble, if the distress they created were ever present before them? So true is it that "Evil is wrought by want of thought as well as want of heart."